

# Brethren Evangelist.

WATERLOO, - IOWA.

WEDNESDAY, AUGUST 9, 1893.

S. J. HARRISON, Editor.  
H. R. HOLSINGER, H. B. GNAGEY, B. C. MOOMAW, Advisory Committee.

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## RULES FOR THE EDITOR.

At a meeting held at Warsaw, Indiana, on Monday, September 25th, 1892, the following rules were adopted by the Advisory Committee, and agreed to by the editor, to govern him in editing the BRETHREN EVANGELIST:

1. The sole aim of the paper shall be to build up the church of Christ on earth, by setting forth the Gospel plan of salvation; by advocating the great cause of missions, and the equally great cause of education; by promoting spirituality, unity, and fellowship among Christians; and by recording, for the encouragement of God's workers, the progress of the local congregations.

2. No article opposing the accepted doctrines and practices of the Brethren church shall be admitted except to expose the error.

3. Nothing shall be published interfering with the work of the church through her authorized officials.

4. Nothing derogatory to the reputation of any member of the church shall be published, except by authority, and upon demand, of the District in which such offender may live, or in which the offense was committed. In all such cases full and satisfactory proof must be submitted along with the matter sent for publication.

5. All personalities and caustic controversy must be rigidly excluded from the paper.

6. The editor shall have the right to abridge all verbatim matter submitted for publication without consulting the author, unless said author should prefer to have his manuscript returned.

H. R. HOLSINGER, Chairman,  
H. B. GNAGEY,  
B. C. MOOMAW.

## OUR CALIFORNIA TRIP AND EDITORIAL MISCELLANY.

### No. II.

When we mailed the first article of this series it was our expectation to follow with each issue until we had returned to the sanctum; but we found it so difficult to write a legible hand on the moving train that we concluded to wait until we could sit in the quiet of some hospitable "vine and fig tree" in Los Angeles (the city of the angels). Once on the ground there was so much to ask, hear, see and say that from early sunrise to late bed time no opportunity was found for "bringing up" this correspondence. Letters from the office informed us that home-grown "editorial fodder" was fully equal to the demand, so that to have forwarded anything from this end would have glutted the market, and brought on a disastrous break in editorial values. When we left home for this trip we had great expectations of recreation because we could safely throw off anxiety about the business we left. With Brother Bashor for editor the strength and character of the paper was a certainty. We could therefore dismiss that part of work from our mind, and be as though we had no editorial responsibility. So far as the business and financial care of the office was concerned that had rested upon our "better half" alone for several months, and having been abundantly satisfied with her management, it was, of course, easy for us to be so now. Then we believe the world could be hunted over without finding a more conscientious and trustworthy force of compositors than has the EVANGELIST. From foreman to "devil" there is capacity and attentiveness which at once secures confidence and relieves one of all anxiety. Never before since we were old enough to hear the "Now be a good boy and keep the water-pail and wood-box full for mamma" could we breathe so easy and feel so free.

### WRITING ON A STALE SUBJECT.

Before starting on this trip we wondered what we could see to write about that was not already "thread bare." The exhaustive and excellent letters of Brother Holsinger written a year ago which we read and re-read with unabated interest seemed to contain more than we could possibly see and enjoy; and surely it would not do simply to reproduce what he said. However, after a little thought, we remembered that those who retain all they read or hear but once do not come oftener than about one in a hundred thousand; and therefore, if we should spread upon the EVANGELIST table some of the same truths that were set there a year ago by our predecessor, there will not be many who will remember that they tasted such fruit and cake before, particularly as the dishes upon which we

will serve it will not all be the same.

### HOW TO GO.

Ever since we first read descriptions of the Rocky and Sierra Nevada and Cascade mountains in our school boy days we have wanted to see and climb them. We had also no little curiosity to see the great American desert stretching from Kansas to California with the mountains simply on it. It is hardly necessary for us to say that we took the "Santa Fe," route for it is the only direct line that can be taken to Southern California. By the Santa Fe, Southern California can be reached from Chicago or Kansas City in less time than by any other route. Then, too, if any concessions are made passengers in the way of rates or accommodations they are sure to get them from the "Santa Fe." This road also uses very fine rolling stock, which is no small consideration when one takes such a long ride as he must to get to California from any place east of the Missouri river.

### ESHELMAN'S "MOONLIGHT EXCURSIONS."

The Santa Fe is also the road which Brother Eshelman uses in his "Moonlight excursions" to the Pacific coast. Having made sixty-five trips it is claimed he knows every point of interest or curiosity from the prairie dog towns to the deepest canyons and highest mountain peaks. Then he is endowed by nature with a very large social and obliging "bump." In previous travels we had learned some of the advantages of a "guide," and wanted to make this trip in one of Brother E.'s excursions, but as they come only once a month, it was impossible in the limited time at our disposal to wait for him, but all along the way it was evident we were getting very little of what there was to be had that was interesting and curious had we only had him with us to point it out, and explain. Before dropping the subject of how to go, we will add that most people have to make one trip to know how to do it with greatest pleasure and satisfaction. We did not like the "tourist" car at first, but before leaving it we learned to appreciate it. One has more liberty and freedom in a car of this class than in any other, besides it is much cheaper. We found, too, that the best people living anywhere ride on them. On our car besides other good people, were a doctor, M. E. preacher, and a lady editor. But to be comfortable on these cars the traveler should have a heavy comforter to be used as a cushion during the day. A straight plain board gets dreadful hard before one reaches the end of a two thousand mile ride. Everyone should have a lunch basket containing about double rations for a four days journey. It is wonderful how most people's appetite sharpens as they ride through a country where there is not so much as grass or weeds to chew. A spirit lamp to use as a stove for preparing tea, coffee or any article of food will complete the outfit necessary for the cheapest and pleasantest way of traveling to our western coast.

### THE PLAINS AND MOUNTAINS.

The great desert begins in Kansas and extends to the Rocky mountains. It takes the fastest trains twenty hours to run through it. To one who had just lifted his eyes from the rich and verdant fields of grand old prohibition Iowa it seemed like a desert from western Kansas till we got into San Bernardino valley, California. If one wants to see nothingness emphasized, he should make this trip alone in one of the hot summer months. Instead of the refreshing breeze of a green prairie the air seemed like the breath of fire. Although the temperature be 100 degrees Fahr. in the shade, the windows and doors have to be closed to keep out the sand and dust which so fills the air sometimes as to be almost suffocating. While a trip on the cars is generally thought of by those who do not take it as a source of peace and rest to mind, soul and body it is anything but this on the desert

during a sand storm.

From the descriptions we had read of the mountains we expected to see little but bare rock presenting the roughest possible appearance. But it is not so. In a general way the soil looks tillable enough in most places for good farming land. Trees about twenty feet high and about the same distance apart constitute the timber growth, and "Rocky mountain Salvia," the wonderful medical plant boomed by Eld. J. S. Flory, a few years ago constitutes the bulk of plant life. Poor Lo has a few villages, but of human kind, the Mexican in his adobe (dried mud house) makes up the majority of the inhabitants discoverable from the windows of the railway coach.

### SCENES AND SCENERY ALONG THE ROUTE.

To him who can interest himself in the living, only the scenes and scenery at this season of the year is almost certain to be disappointing. There is no sweet verdancy in nature perfuming the air, very few overshadowing and towering peaks filling the soul with awe, and no cunning work of man's skill in architecture, invention or art. In a general way the mountains look like some of the worn out hill farms of the New England states. To a man out of a rich agricultural district, and visiting it with the question on his mind, "What could I do here to raise and educate my children?" there seemed to be but one answer—poverty, poverty, poverty. The very few domicils one sees sticking in the mountains, outside of the larger towns, impresses one with the idea that the people inhabiting them must have an intense spite and hatred at themselves for something and are their to administer the awful punishment of poverty and isolation.

Notwithstanding these appearances there are wealth and refinement hid away in these sections. To them our remarks necessarily seem untrue and unkind. This is because we have different

### STANDARDS OF COMPARISON.

Almost all the unkind feelings that arise over religious, social, financial and political questions have their source in the glasses through which we look at things. We must not condemn the heart of him who sees good where we see evil, and who sees evil where we see good. His standard of comparison has not been a matter of volition or choice, but a matter of inheritance or previous environment. A man is religiously what he wills to be, and not what he says or does and thereby seems to be. All Christians esteem Paul a man of God, yet he says of himself, "For that which I do I allow not; but what I hate, that do I." This must be the confession of every true saint of God. Instead of standing like the Pharisees, and asking the Lord to look upon him and see what an immaculate character he has, he smites his breast and says, "God be merciful to me a sinner." Our religious and mental being is as much a result and product, and its character as dependent upon the material and workmanship used in its construction as a building, machine or garment. If we have been cradled and reared in a mountainous country, and have learned to love it for its firmness, for its scenic beauty, for its quiet recesses, for its wild fruits, roots, barks and leaves and for its mines of wealth a smooth broad prairie presents none of the things previously admired, and we turn from the immense plain as a land with no attractions and insuperable disadvantages. But if we have been born and raised on the prairie, accustomed to looking over miles and miles of luxuriant grasses and cereals, of seeing herds of swine and cattle in every barn yard, of seeing long cribs of corn, and large granaries, mining and manufacturing districts not only offer us no attractions but do not seem to have the bare necessities.

Success or failure in life depends not so much upon any one thing as our standard of comparison. If that be wrong no difference how honestly and careful-

ly we estimate that which is presented to us for judgment, our answer will be false and misleading. There is so much in this, that when we read or hear any one express an opinion of a country, or people, or doctrine, we first wish to know what his standard of comparison is. If that is not right (and it is absolutely impossible to have it infinitely correct) no results from its application can be taken for absolute fact or truth.

All that we have said in regard to the people, customs and places we have or yet shall visit we wish regarded in that light. We can not measure them with Bro. Bashor's or Bro. Brown's or Bro. Moomaw's or Bro. Bowman's or Sister Ewing's standard. If we are censurable for this, or if our reports are erroneous and harmful because our senses give us such impressions, such they are and such they must necessarily be.

(To be continued.)

### THE CONFERENCE.

Very little has been said in the EVANGELIST in regard to the coming Conference at Warsaw. We do not read this sign as indicating a lack of interest in it, but as expressive of satisfaction with it as announced. It is not this year as it was last to a majority of those who will attend, a new place. We know where we are going, what we will need, what we will have and whom we will meet. When we get off the cars at Eagle Lake this year we will not start off looking in every direction the compass points and from our feet to the tree tops to see if we are reaching any place, but, like those who have been there before, with face set and a firm step, we will march straight to the post of duty. No difference whom we meet we will be ready to extend the Christian greeting.

Such occasions are great "feasts of love and flow of soul." Notwithstanding the "New editor" says the devil never takes a vacation it seems to us he does when the children of God meet to confer as to the best ways of extending the Lord's kingdom. Those who can attend such gatherings are always richly paid in blessings which eternity will redeem at a wonderful advance in value.

We invite especial attention to the articles on the first page by Brethren Moomaw and Tombaugh on this subject. From what Brethren Cissel, Bashor and Tombaugh have said respecting the power and scope of the Conference we do feel that phase of Conference is made reasonably plain. However it will require a great deal of filtering to get it clear enough for all of us to quaff with our eyes open.

These brethren have made it plain that the conference does have power though a voluntary association over its own body. If a majority of the members in any local congregation depart from the accepted denominational standards, and the minority remain steadfast the Conference will recognize only delegates from the part of the church holding to the standards. This is as far as our Conference can go in maintaining either doctrine or discipline. The only punishment it can impose is that of ecclesiastical ostracism. We believe that when it is once understood congregational government will not only be found to be the only kind authorized by the Word of God, but the only kind that is consistent with man's mental and moral constitution as well as the logic of environments, and therefore the only kind where the administration of discipline "restores." We dare not as individuals nor as an organization approach others as individuals or as an organization to destroy them. Vengeance belongs to God, not to man nor organizations of men.

To know that a large proportion of nominal Christians are that and nothing more is the only explanation we have for the unkind attitude such persons have towards their fellow-man. "If any man say, I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen how can he

love God whom he hath not seen." John 4: 20. It is our firm belief that there will be scores damned because they do not

### LOVE THEIR FELLOW-MAN

to where there will be one because he has been too lax in reproving and rebuking. "Forbearing one another in love" is a binding precept upon the Christian and that "worketh no ill to his neighbor." On this subject our Brother Moomaw has written in his usual vigorous, eloquent and logical way. God bless him and every other brother who will help to pack our conference, our pulpits, our list of contributors and our brotherhood with men and women so full of the Holy Ghost that like Paul they may be able to see, and say from the heart, "Christ Jesus came into the world to save sinners;"

### OF WHOM I AM CHIEF.

There are some tangles for our Conference to untwine. We need God's grace for the work. Let us enumerate what will likely come before Conference for action.

1. The Publishing House—Is it the exclusive publishing agency of the church? And how are funds to be raised to equip it properly for business?

2. The Tract work—Are its publications to bear the stamp, "Printed by authority of the Brethren church," or to go forth with no more sanction than what any other individual may unofficially publish?

3. What disposition shall be made of Ashland University? So far as the work of the Conference is concerned the local congregations and the membership have most ingloriously failed to comply with the demands made upon them. The EVANGELIST protests against Conference passing resolutions and adopting plans to be carried out by the membership without some assurance that they can and will be performed.

4. The sister's work has become an important factor in the machinery of the church; but no plan of federation has as yet been successful. This year it seemed the only feature that prevented it was the financial clause which requires that one fourth of all receipts by any local church should go to the general treasurer for the use of the Brotherhood at large. The EVANGELIST has urged all to comply with this demand for the present year, believing that rebellion against every thing that does not meet our views is most disastrous to the growth and prosperity of our organization. However, since our sisters will again have an opportunity to revise their plans it is hoped they may adopt something that will link them together in one solid sisterhood. To attain this their experience has taught them the folly of asking for so much as to get nothing.

5. The Guild superintended by Brother Gnagey is so far as we know a chaos. We hope our conference will give a prominent place to the "young people," on the program, and that next year we may witness the tightening of the lines drawing them together, so that whether one member rejoice all may rejoice with him. If the lambs are not taken care of, there will soon be no flock. Milledgeville, Lanark, and Brooklyn are well organized and doing a good work locally. But leaving them to act disconnectedly from the Brotherhood, makes such organizations like comets—their destiny very uncertain. One thing needed for the young people is a name that will be acceptable to all.

6. Our Ministerial Association will hold an Institute Aug. 14 to 20th, where we hope to discuss such questions as how to provide worthy ministers with pastorates and pastorates with suitable ministers, and everything else relating to his work. In this connection permit us to advise that a committee from every congregation usually intrusted with the hiring of a minister be present at this Institute to get acquainted with the ministers of the church. Then when you find it necessary to secure a new pastor you can proceed more exped-